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Rather unconvincing also is the identification of Askalos (= Daskylos) with Moxos (= Mopsos), because Askalos, a Lydian general, went on a military expedition into Syria and founded the town of Askalon, and Mopsos the Lydian threw some people into a lake near Askalon. We then have Moxos (= Daskylos) driving Meles out of the kingdom, and Meles leaving the kingdom voluntarily on account of the murder of Daskylos (= Moxos). Admitting the great confusion of names in Lydian history, it is improbable, nevertheless, that from the same passage in Nicolaus two excerptors should have drawn accounts that left the identity of Moxos and Daskylos so completely concealed.

Mr. Alexander has handled a very difficult problem with great clearness and considerable ingenuity; and he recognizes, with becoming modesty, that his suggestions are merely tentative.

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Grammatik der delphischen Inschriften. By EDMUND RÜSCH. I. Band—Lautlehre. Berlin: Weidmannsche Buchhandlung, 1914. Pp. xxii+344. M. 13.

Since the vast augmentation of material which resulted from the French excavation of Delphi there has been only one monograph devoted to the Delphian dialect, and that, the dissertation of Valaori, was both inadequate and untrustworthy. We have now before us the first volume of a grammar of the Delphian inscriptions which will be the most complete and accurate statement of the facts that we have for any Greek dialect. It is a fortunate circumstance that the author, after submitting his grammar as a dissertation, in 1908, came to realize the advantage, or rather in the case of the Delphian material the absolute necessity, of supplementing his linguistic training by epigraphical experience. This he gained under the direction of the veteran critic of matters Delphian, Pomtow, who placed at his disposal his collection of three thousand squeezes, his revised readings, notes on chronology, etc. The author also took part (as the reviewer can testify from autopsy) in the Prussian and Bavarian expedition to Delphi under Pomtow and Bulle in 1910.

Every page bears witness to the extreme care on the epigraphical side, and the countless corrected readings which are scattered through the volume make its consultation indispensable to all who make use of the Delphian texts, for whatever purpose. Whether the corrections are of general moment or seemingly trivial, they all affect the statistics, to which the author has given special attention and which are in fact essential if one is to get the full return from such an elaborate study. While Delphi has furnished more Greek inscriptions than any other place except Athens, the number of those in the pure native dialect is much smaller than is the case of many of the

other dialects. To discuss fully the material of this class would require comparatively small labor and space. The chief linguistic interest of the great mass of the Delphian inscriptions lies in the dialect mixture, in the distribution, according to time and character of the texts, of Delphian, Northwest Greek *κοινή*, and Attic *κοινή*. The general situation was already known and is described briefly in the reviewer's *Greek Dialects*, § 231. But it is for just such a situation that the fullest detail with statistical summaries, such as the author gives, is most welcome. The work has perhaps its most distinctive value as a contribution to the history of the progress and character of the *κοινή*.

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Antike Schriften über Seelenheilung und Seelenleitung auf ihre Quellen untersucht. By PAUL RABROW. I. *Die Therapie des Zorns.* Leipzig: B. G. Teubner, 1914. Pp. 198. M. 8.

This first instalment of what promises to be an important work concerns itself with the ancient treatises on the prevention and cure of anger—chiefly with Seneca *De Ira*, Plutarch *Περὶ ἀοργησίας*, and Cicero *Tusc.* iii. In these days when Posidonius is so much to the fore it is not surprising to find that Seneca and Plutarch are regarded as having derived much of their argumentation from him. Unfortunately the reference of much of this to Posidonius rests on rather insecure foundations, though Dr. Rabbow has done not a little to support his conclusion. Unquestionably he has advanced the interpretation and analysis of Seneca *De Ira*, and has thrown much light on the doctrines of Posidonius, Antiochus, and Chrysippus. As a specimen of *Quellenforschung* this volume is on the whole to be approved, for its author has clearly endeavored to keep at least one foot on solid supports as he mounts to his conclusions. We may do well to await the completion of his work before passing final judgment on it; but meanwhile it is safe to say that it deserves the attention of scholars who will welcome its continuance and conclusion.

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Zur Geschichte der Frauenemanzipation im alten Rom (eine Studie zu Livius 34, 1–8). By PROFESSOR DR. JOHANNES TEUFER. Teubner, 1913. Pp. ii+43. M. 1.90.

Dr. Teufer begins his study with the report given by Livy xxxiv. 1–8, of the alleged debate between the elder Cato and L. Valerius over the repeal of the Oppian Law. His conclusion that these speeches are Livy's is by no means new. From this beginning he proceeds to discuss (chap. iii) the